

5 A 5th 4
PANEGYRIQUE
OF CONGRATV-
LATION FOR THE CON-
CORD OF THE REALMES

OF GREAT BRITAIN IN VNI-
TIE OF RELIGION, AND VN-
DER ONE KING.

TO THE MOST HIGH,

most puissant and magnanimous, *James King of England,
Scotland, France and Ireland.*

Written in French by *John Gordon Scot-*
tish-man, Lord of Long-Orme, and one of the Gen-
tlemen of the French Kings Chamber, now
Dean of Salisbury. 1698.
Translated into English by E. G.



Imprinted at London by R. R. for *Geffrey Chorlton* 23
at the great North-doore of Paules.

A
 PANEGYRICAL
 OF CONGRATULATORY
 ADDRESS FOR THE
 LORD OF THE REALM
 OF GREAT BRITAIN IN THE
 TITLE OF RELIGION AND
 DEBONAIR
 TO THE MOST HIGH

MUSEUM
 BRITAN
 NICUM



Printed at London by R. A. for G. G. Chapman
 at the great North-door of Paris.



A Panegyrique of Congratulation
for the concord of the realmes
of great Brittain, in vniue of religion
under one King.



An auncient writer saith,
that the ground and main-
tenance of all Monar-
chies and Empires is con-
cord, their ruine and sub-
uersion is discorde. The
Histories of things past for
sixteene hundred yceres,
since the eternall Sonne of God and Monarke of
all Monarkes, became man to redeeme such as
should beleue in him, shew vs many fayre and
admirable blessings which God hath powred vp-
pon the Ilands of great Brittain, and the plan-
ting of Christian truth in them, the which I will
represent vnto your Maiestie, to shew plainly that
the cōcord & vnion of the people, & nations ouer

B

whom

2
whom God hath made you King, is the accomplishment and perfection of all the precedent benefites which his diuine bountie hath bestowed vppon the people vnder your most happie gouernment.

The Apostle Saint Peter in his first Catholike Epistle the second Chapter, sayeth that Christians are; *a chosen race, a royall Priesthoode, a holy nation, a people purchased to God as his owne*. The which is very fitly applied to the people vnder your commaunde, seeing that God hath first vnited them vnder this royaltie and Priesthoode of Christian veritie, and afterwarde hath vsed this vnion of their soules, as a Mother to bring forth the vnion of three Realmes vnder your Maiestie in one royaltie. The sayde Apostle in the same place doth teach vs to what ende God hath placed vs in this happie concorde, That is: *To the ende* (sayeth he) *that you shoulde declare his vertues, who hath called you out of darkenesse to his admirable light*. The which should mooue vs to prefere the wonderfull workes of God, before all worldly things, who hauing freedde and redeemed vs from darkenesse, from inuocation and adoration of deade men, and from Pagan Idolatrie, wherein our predecessours haue beene so long abused (worshipping Images, and the visibill formes of Creatures, as the Creator himselfe and the

creature inſteade of the Creator) hath ſince and in this latter age, called and inſpired vs to worſhippe him the onely Creator of all things.

Moreouer the Apoſtle in the ſame place doeth ſhewe vs what man was before, that is, *Before you were no people, and now you are the people of God: you had not obtayned mercie, but now you haue obteyned mercie.* The people (SIR) of the Ilands of great Brittain, were not vnited in religion, in peace, in concorde, inlike affections and will vnder one King, but they haue beene long banded one agaynſt an other, in a Sea of diſcordes, diſcentions, and cruell warres, againſt the decree and lawe of God, for that they were out of Chriſtian charitie, hauing no other obieſt in their ſoules but hatred and malice, with a deſire of reuenge, and ſo by conſequence they were not Gods people, but caſt-awayes, by reaſon of their Idolatric and ſpirituall fornication wherewith they were polluted, and ſo vnworthy to obtayne mercie. But now that the light of the Goſpell, the true worſhippe of one God hath taken liuely and ſure roote in their hartes vnder the fortunate raygne of the deceased Queene, and vnder your happy and lawefull ſucceſſion in theſe Realmes, they are become of one heart, of one affection, and finally beeing made the true people

B 2.

of

V. 16.

of God, they haue obtained blessing, grace and mercie.

The comickall Poet sayth. *A King is the image of the liuing God.* Christian diuinity teacheth vs that in God, there be three persōs vnited in one deytie essence and power. *Saint Augustine* compares the Trinity to the three partes of a mans soule, which are distinguished in operations and functions vnited in one and the same essence. I beseech God (*SIR*) so to worke in the hartes of your subiects, and in the three realmes vnited vnder the power, and commaund of your royall Maiesty, that beeing bound together, they may represent the three persons of the Trinitye in one deity, and that agreeing in one will vnder your Monarchy, they may be made the true image of the heauenly, that all may bee one in Christ as Christ is one with his father.

It was neuer scene in any age, that the nations of the Ilands of *Brittanie*, were vnited in hart and affection vnder one King, as the admirable power of God hath lately brought them vnder your maiesty: whereof the true and onely cause is the purity and truth of Christian religion: the which God of his especial grace hath miraculously planted in your realmes, and sence continued in you, causing you to be borne the lawfull and vndoubted heire of these three auncient Imperiall Crowns of the west, to raigne Christianly, peaceably

ably and happily as vndoubtedly you shall, feeling that God hath indued and beautified you with learning in aboundance, and so great wisdom, as I may iustly say these vertues surpass the greatness of your royall maiesty.

If we examine the order of Histories, we shall obserue, that this most happy vnion of English and Scottish vnder one King, hath beene long before foreseene by the diuine prouidence, to be finally effected in our age by the establishment of the ancient Christian religion in your Ilands, and the abolishment of the new religion of *Arius*, *Nestorius*, and *Eutichius* brought in by the Stratagems of the olde serpent, the spirite of error and darkenesse through the ministry of Popes, who since sixe hundred yeeres, vnder the name of Christianity, haue built vp againe this pagan idolatry, hauing changed the Bishops and pastors of the Church into worldly power, vsurping vpon the Kings of the Westerne Empire, in whose soules (through superstition and ignorance of the Christian truth) they haue planted a more insupportable tyrannye, then that which ancient Rome had conquered by force of armes.

The great God of armies hath (in your Maiesties person) begun this happy vnion and concord betwixt two nations, which had for so many ages beene in cruell and bloudy warres, that

you might imploye the valour of their armes
 for the deliuey of his church, from the bar-
 barous tyranny wherewith shee hath beene long
 oppressed by Popes. And as *Constantine* the
 great, the protector and restorer of the auncient
 Christian Church, was borne in great *Brittaine*,
 and there beganne his Empire, obtayning af-
 terwardes admirable victories against fowre Ro-
 maine Tyrantes persecutors of the Church of
 God, by meanes whereof he did abolish Gen-
 tilisme, and planted Christian Religion at Rome
 and throughout the Empire. In like sorte the
 same God hath raised your Maiestie to the height
 of greatnesse, to be successor vnto *Constantine* in
 the saide Realmes, and to chase out of the same
 Rome the idolatry and abomination of the
 Gentiles, the which Sathan hath sence brought
 in vnder the name of Christ, which is the true
 meanes to purchase you the iust title of pro-
 tector and defender of the faith and restorer of
 Christianitie. And as God by that marriage
 of *Henrie* the seauenth with *Elizabeth* his wife
 made the Vnion of the houses of *Lancaster* and
Torke, who had a longtime beene in bloudye
 warres, and by the marriage of *James* the fourth
 King of *Scotland* with *Marguerite* the eldest
 daughter of the sayde *Henrie* the seauenth your
 great graundfather, the coniunction of the
 crownes of *England* and *Scotland* within these
 hun-

hundred yeares : So wee hope that the same God will imploye this admirable Vnion vnder your commaunde to vnite the Christian and vniuersall Church vnder one spirituall royaltie, which is the worship of one God, and to abolish idolatry, which hath in a maner swallowed yp and deuoured the true Church.

My intention is to represent in brieft vnto your Maiesty and to all Christians desirous of eternall health, the infinite graces & benefits which God hath powred vpon your Ilands, in the planting & maintaining the preaching of his Gospell, that it may plainly appeare, that neither the deceased Queene *Elizabeth* of happy memory, nor your Maiesty haue established any new religion in your Ilands, but banished the new, being polluted and defiled with errors and false worshippes of the *Gentiles, Arians, Nestorians, and Eutichians*, & that the Religion which dooth now flourish in your Realmes, is the same which soone after the death of our Sauour was preached and receaued by the Kings your predecessours, and by the people of your Realmes.

Theodore a Greeke bishop and one of the most ancient of the Church in his bookes *de curatione Græcarum affectionum, sermon 9. de legibus*, makes a goodly comparison betwixt the power of the Romaine Empire, and their Lawes, & the Empire of Iesus Christ, and of his Lawe receiued through

throughout the worlde. He saith, the *Romaines* could neuer make the *Persians* and *Parthians* of the East subiect to their lawes, nortowardes the North, the *Cimbrians*, *Danes*, nor the people of *Brittaine*. But the power of Iesus Christ hath beene greater, for (saith he) our fisherman that is *Saint Peter*, and our maker of tents, which is *Saint Paul*, haue made the Brittish people subiect to the lawes of Christ, the which would not obey the Romaine lawes, so as antiquitie doth testifie that the Apostles haue preached in our Ilands. *Metaphrastes* (cited by the Cardinall *Baronius*) sayeth that *Saint Peter* came thether. *Joseph* of *Arimathie*, and *Simon Zelotes* came likewise, as Histories do teach vs. This seede of the Gospell in your Ilands tooke such increase, as King *Lucius* and all his subiects, about the yeere 180. did publicly receiue the Christian religion.

*Baleux ex
Gilda et a-
byscript.
Anglus. Ni-
cep. l. 1. c. 4*

*Plat. in
vit. The-
leph.*

And indeede the *Chronographers* haue noted that about the yeare of our Lord 180 *Brittaine* was the first part of the world which did publicly receiue the fayth of Christ, for *Lucius* King of *Brittaine* did in those dayes depose the Priests of the Gentiles, and did substitute in their places Bishoppes and Christian pastors, hee banished Gentilisme out of his countrie, which hapned not in any part of the worlde, vntill the time of *Constantine* the great. *Tertulian*, and *Origen* who liued about the same time testifie, that the coun-
tries

tries of *Brittaine* beeing inaccessible for the *Romains* were subiect vnto Christ. The Bishops of this Iland were at the councell of *Nice*, held vnder *Constantine* the great, three hundred yeares after Christ, which is the first period of Christianisme, during the which the Christians did suffer twelue most cruell persecutions vnder the tyrannie of Paganisme and the Idolatrie of olde *Rome*.

We well wot that during the three first Periods of Christianitie, whereof eyther conteynes three hundred yeares, the true and onely worshippe of one God, which hath beene planted since the Apostles time in your Ilands, hath beene continued there during the said time, and yet the Christians, which liued in those ages (no not the *Romains*) did euer allowe (in the publike vse of the seruice of the Church,) of the worship of the host in the Romish masse, nor of the pretended woode of the very crosse, nor of the Images of Iesus Christ, or his sepulcher seated neare to Mount *Caluarie*, all which are worshiped in the new Romish Church as God himselfe, which worships are abominations of the *Gentils*, *Arriens* & *Nestoriens*, which bring with it the shipwracke of eternall health.

The Christians vvhich liued during the first Period of the three hundred yeares of Christianitie, did inuiolably keepe the first commande-

Athanas.
Oret. cont.
gentes.com.
1. pag. 34.

ment. *Thou shalt haue no other Gods against my face, or before mee,* which the *Thargum* of the *Caldeans* hath interpreted, *besides mee, or any other then mee.* The *Græcke* translation saith, *other Gods besides me.* *Athanasius* interpreting this commaundement sayth, *Hee hath not forbidden them to haue other Gods, for that there were other Gods, but least any one falling from the true God, should make him a God of that which is not, like to those Gods which the Poets and writers make mention of, which haue but the name of God and not the effect.* And the same Authour sayeth, *If reason and the esteeme we houlde of God doth make vs beleue that hee may bee in all places, and that nothing of all that which God hath vnder him is God, and that all things are vnder his power, why doe not they which make a creature God, see, that it is out of the definition attributed vnto God.*

Theodore vppon the same commaundement saith, that the *Arrians* offend against it, and the true Christians obserue it. They doe not allowe any thing to be held, or worshiped for God, but the deuine nature: but those which follow the error of *Arrius* and *Eunomius*, sinne directly against the deuine law, for they confesse the onely Sonne of God, but they maintaine that he was created and is deuided from the deuine substance. God hauing sayde, *Thou shalt haue no other Gods but me,* doubtlesse these men bring in another God.

By these authorities we do inferre, that the Ro-
 mains which worship the host in the Masse, breake
 this commaundement, for they agree, that it is no
 part of the deuine nature, but of the substance and
 nature of Iesus Christs humanitie, who is wor-
 shipped according to his diuinitie, and not after his
 humanitie, according to the auncient simboles of
 the Church. The Christian faith then hath for a
 firme and onely foundation the worship of one
 God, accordng to this first commaundement, and
 the wotship of any thing created by God, which
 is vnder him, ought not to be receiued in the Chri-
 stian religion, but the onely deuine nature of the
 Father, Sonne, and holy Ghost, ought to be wor-
 shipped and called on in Triple vnitie, without the
 which nothing ought to be worshipped, without
 manifest impietie and idolatrie.

The same *Theodore* interpreting this commaun-
 dement, saith, *Serm. 2.* God the maker of all
 things in the beginning of the law which he gaue
 vnto *Moses*, commaunded him to worship one God.
I am (saith he) *the Lord thy God, which brought thee*
out of the land of Egypt, & whie he hath put *Moses* in
 mind of his late benefis, he exhorts him to persist
 in the seruice of god, not to deuide his worship but
 to claime onely vnto God, *Thou shalt not* (saith he)
haue any other Gods but me. The which doth teach vs
 that those of the Romish corruptio haue brought
 in strange Gods, for that they haue deuilled the
 boD

adoration and veneration betwixt God and his creatures, making three degrees. The first they call *Latria*, which they attribute to God and to the *Hof* in the Masse equally. The second *Hyperdulia*, which they yeelde to the blessed virgin. And the third *Dulia*, attributed to their other *Saints* and to their images and reliques, abusing with too grosse an ignorance the signification of these *Greeke* wordes, for *Dulia* signifies a greater seruice then *Latria*. And we learne that in this place *Theodoret* calles the seruice and adoration of God, by the name of *Dulia*, and so doe *Athanasius* and *Chrysostome*. And Saint *Augustine* who hath brought in this distinction, attributes both vnto God onely. In his 84. *Question upon Exod.*

Iustin Martir who liued vnder *Antoninus Pius* in the second age of this period of Christianity, shewes plainly that the Christians did not allow of the worship of any thing inferiour to the *Deity*, and saith that Iesus Christ had so taught them: for speaking to the Emperour in his Apologie for the Christians of his time, hee writes thus. That God onely is to be worshipped, for so Christ doth teach the greatest commandment is, *thou shalt worships the Lord thy God, and him onely shalt thou honour with all thy heart and all thy strength, the Lord God which hath created thee.* And a little after he saith, *we worship God*

God onely, in other things we willingly serue you, for that we do acknowledge you for Kings and Princes of men, and we pray vnto God that he will giue you wisdom equall to your royall power. So as the Christians in matters of religion did not yeeld any worship to things created, neither did they deuide the worship betwixt God & his creatures, as the Romish Church doth.

Many Christians of the same time, were so exact obseruers of the onely worshippe of God, as they would not reuerence the Roman Emperors, as the souldiers did in ciuil causes, for *Theophilus* to *Apostolicus* the sixt Bishop of *Antioche*, who liued in the yeare of our Lord 173. when as *Lucius* was King of great *Brittaine*, saith I shall honor the Emperour more in praying for him, then in worshipping him, for it is not lawfull to worship any but God onely.

The Christians of these three first ages, had no Alters, no Images, nor any materiall crosses of golde, siluer, wood, or stone, for *Clement Alexan-*
drinus who was neere the Apostles time saith:
Wee Christians are expresse forbidden to vse
any arte of deceite (for so hee calleth painting *In Paren-*
and making of Images) Thou shalt not (saith the *tica.*
Prophet *Moses*) make the likenesse of any thing
that is in heauen aboue, or on the earth beneath.
And the same author *Strom. Lib. 5. Pythagoras* (saith
he) forbids the wearing of rings, nor to ingraue

in them the images and figures of Gods, as *Moses* had long before forbidden, and that we must not make any Image, be it grauen, molten, counterfeite or painted, that wee should not bee carryed away with sensible things, but should passe vnto those things which are comprehended by vnderstanding, And soone after he saith; To honour the essence by the knowledge of a materiall thing, is to contemne it.

The Doctrine of the Romish Church dooth heerein directly oppugne the Doctrine of Christian antiquitye, making a new God of the host of the new Masse, giuing it the name of God, worshipping it as God, and yet their doctors confesse that it is made and created by the wordes of consecration.

It is therefore euident that they haue brought into the Church a God created, which is not containd in the definition of God, before mentioned by Saint *Athanasius*, for the host of the Masse is not euerywhere, which is the property of God onely; neither dooth it containe all things vnder his power: but contrarywise the Counsell of *Trent* saith in expresse wordes, that Iesus Christ God and man is contained vnder the visibie signes of Bread, of Wine, which is quite contrarye to the diuine nature, which containes all things in it.

and is not contained in anye thing. The God therefore of the Romish Masse, is a God created which hath a beginning and ending, and is contained in the visible forme of Breade and Wine, and containes not in it all things created; so as the worshippers of this God of the Masse, doe worshippe a newe and strange God, contrarye to the first commaundement.

If the *Arrians* (as *Theodoret* saith) haue broken this first commaundement, for that they taught that Iesus Christ according to his deity was a creature, and yet he was God, with greater reason the Romaines transgresse the same commaundement, confessing that the pretended deitie of the host of the Masse, is a deitie purchased by the consecration, and not by the eternall deiry, without beginning and without ending. And the same *Theodoret* writing against the Greekes in the foresaide passage, teacheth vs, that by the commaundement which saith: *Thou shalt haue no other Gods but mee*; that *Moses* forbiddes to make anye deuision of the diuine worshipping, but to giue all to God onelye. The Romaines who haue made three degrees of worshipping, cannot denie but they haue broken this first commaundement, and brought in a multitude of Gods, making as manye Gods as they saye Masses: So as

their pluralitie of Gods becomes infinite, and surpasseth the multitude of the *Pagans* Gods. *Minutius Felix, Tertulian, Origen, and Arnobius*, vvho liued in the third age of this first Periode of Christianisme, testifie that the *Gentiles* accused the Christians, for that they had neither Temples, Altars, Images, nor visible or Materiall Sacrifices, and that they did hide from sight, that which they did worshippe. *Cecilius* a Pagan Oratour, disputing against *Octavius* a Christian, as *Minutius* doth reporte, objected to the Christians. *Why haue they no Alters, no Temples, no knowne Images.* They did blazon our Christians in the vvorshiping of the Crosse, vvwhich they sayd they deserued, taking the Crosse for a punishment. To whom *Octavius* aunsweres for the Christians. *We neither worshippe nor desire Crosses, but you who haue consecrated Gods of Wood, worshiping Crosses of Wood, as peeces of your Gods.* Whereby it appeares that the auncient Christians in the purenesse of Christian religion did neither worship crosses of Gold, Silver, Stone or Wood, as these doe of the Romish religion. How should they I pray you worshippe them, seing they had them not? & which is more, would not haue them? But the Church of *Rome* doth quite contrarie, running after Gods of Gold and Silver, made (as the *Psalmes* saierh) by mans hand.

Inregarde of that which the *Gentiles* did object
vnto

vnto the Christians, that they did hide, and not shew forth what they did worship. *Ortanius* answers for the Christians. Doe you thinke that we doe hide what we do worship, alibough we haue neither Temples, nor Altars? for what Image shall I make of God? If thou hast thy right senses, thou shalt finde that man is the true Image of God. And a little after he saith: But the God whom we worship, we neither shewe nor see. If the auncient Christians had beene like vnto the Romish Christians of this age, the Gentiles could not haue obiected, that they had neither Altars nor Images: for in truth they haue more Altars and Images then the Gentiles had. Neither should they haue obiected vnto the Christiāns, that they concealed what they worshipped, for the Romains shew in the elevation of the Host, the God which they worship, & cause the people to worship it, the which they not onely shewe in Temples, but also in the streetes, and in generall processions, and other solemnities, they shew forth what they worship, against the vse of the first Christians.

Tertulian in his booke of Idolatrie, confutes with many reasons, the making of all sortes of Images, to roote out all matter of Idolatrie; and after he had cited the second commaundement, wherby it is defended to make the likenesse of anie thing that is in heauen or earth, hee saith, *It is forbidden throughout all the worlde, for the seruants*

of God to vs, such making of Images, seeing that Enoch had foretold that the Diuell or the Angels of darkenesse should turne all the Elements into Idolatrie, and all that is conteyned in Heauen and Earth, that all these things might bee consecrated for God against God himselfe. And so many errour doth worshipping all things except the Creator of all things. Their Images were Idols, and the consecration of Images is Idolatrie. And whatsoeuer Idolatrie commits, must necessarily be attributed to the maker of the Idol.

That which Origen speaketh vpon the Epistle to the Romaines, is to be considered, to make Christians wholly to reiect Idolatrie: For after that he hath refuted the Errours of the Gentiles, in that they might know God by the visible Elementes, yet they had fallen to the worshipping of the visible Images of Creatures, concluding thus. To the ende that in fewe wordes wee may speake the truth, wee houlde it an abhominable impietie to worshipping any thing, except the Father, Sonne, and holy Ghost.

And a litle after hee saith, They wrong themselves that serue Images, and worshipping the Creature leauing the Creator: But we Christians which worship and adore the Father, Sonne, and holy Ghost onely, and no other Creature, as we doe not erre in the diuine worshipping, so doe wee not offend in our actions and conuersation. It is most certaine that the Host offered

vp in the *Romaine Eyturgie*, is not consubstantiall with the Father, Son, & holy Ghost; & much lesse vnited in consubstantialitie with the Trinitie, as it is well noted in the sermon de *Cena Domini*, inserted among the workes of *Cyprian* who liued in the third age, where it is saide, *That the diuine essence is infused in the visible Sacrament after an unspeakable manner, that there might bee more deuotion and reuerence giuen to the Sacraments, and a more holy accesse to the truth of him, of whose bodie they bee Sacraments, and so the participating of the spirit, not to the consubstantialitie of Christ, but to this brotherly and indiuisible unitie: for the Sonne onely is consubstantiall with the Father, the substance of the Trinitie may not bee deuided, our coniunction, and that of Christ doth not confounde the persons, nor unite the substances, but doth onely consociate the affections, and binde the willes. If in the person of Iesus Christ, consisting of three natures in one person, worshiped with one onely worshippe: the deuine nature had beene onely infused in the humanitie of Iesus Christ after his birth, as Nestorius did teach, and not vnited personally in the virgins wombe.*

Cyrrillus and the other *Orthodoxes* did rightly mainetaine agaynst him, that to worshippe one Christ carrying God in him, had beene an *Antropolatric* or *Pagan Idolatric*. With greater reason the infusion of the Diuinitie in the

Sacrament and in the elements of Breade and Wine, cannot attribute vnto it the dignity to bee worshipped as God himselfe, for (as that text doth teach vs) this infusion which is made in the sacrament is not consubstantiall with the deity of the Sonne of God, the which is onely consubstantiall with the father and the holy spirite, for that it dooth affect a most straight and mutuall coniunction betwixt God and vs. Saint *Iohn* in his seuen-teenth Chapter speaketh of this coniunction and vnion, where our Saujour prayes to his father for all those that shall beleue in him. *That all may be one, as thou O father art in me, and I in thee, that they may be one in vs.* If this vnion should make that sacrament of the Lords supper to be worshipped, then those which are vnited in Christ, and by him in God the father, should worship one another, for our Saujour saith in the sixt of Saint *Iohn*. *Hee that eates my flesh and drinks my blood, remaines in me & I in him.* That we might know (saith *Cyprian*) that our abiding in him is a true eating, and the drinking an incorporation, with a duty of obedience, ioyning of willes and vnitie of affections. The eating therefore is a certaine greedinesse in vs, and a desire to remaine for euer in Christ.

We learne by these authorities, that euen as Christs abyding in vs by our eating of the sacrament, makes vs not capable of worship, for that by this coniunction wee are not personally vnited with

with the deity of Iesus Christ, In like sort the infusion of the deuine essence in the sacramentes, whereof Saint Cyprian speakes, makes not the sacrament to be worshipped, if it were so, the said adoration were in idolatrye like that of Nestorius, who worshipped man carrying God in him, as is said before.

We may therefore say with good reason against those that worship the creatures, and the images of Iesus Christ, his sepulcher, and the wood of the crosse, that which Origen speaketh against the Gentiles of his time. *God is the vertue which gouernes all things, and the diuinitie which filleth all things, making themselves thereby inexcusable, that whereas God hath giuen them the grace to know him yet haue they not honoured him as they ought, neither haue they giuen him due thanks, but haue sought in the vanity of their owne imaginations the images of God.* As those of the Romish Church doe in the Masse, for in their host they make figures and images. They haue lost in themselves the Image of God: they which wanted to haue the spirite of wisdom, are fallen into the obscure darkenesse of ignorance. For what is there more abominable then to turne the glory of God to the corporall and corruptible image of mans nature? the which is done at this present throughout all the Romish Church as it is saide. So as they haue conuerted God the Creatour of all

things, into a corporall and corruptible forme, whome they thought to worship vnder those visible formes, wee will therefore conclude our discourse of the prooffe of the true and onely adoration of God, obserued throughout all the habitable world, during the first periede of three hundred yeares, with the testimonye of *Arnobius*, writing against the Gentiles obiecing to the Christians, that they would not worshipping any but the first, and the greatest of all the Gods, and not the inferiour Gods, according to the manner in those dayes, to whome hee answereth saying. And wee may say in that which concernes the worshippinge and honour of the diuinity, that it sufficeth vs to haue one onelye God, God I saye the father of all things, who hath created and gouerneth all things. In worshipping of him wee worshippinge all that we ought to worshippinge, when wee honour him, wee honour in him that which hee requires at our bandes, what the duty of worshippinge dooth exact, that we performe by our worshippinge. For seeing wee holde the chiefe of all diuinitye, of whome all diuine thinges depend, wee thinke it superfluous to seeke to priuate persons. And a little after hee saith: As in earthlye kingdomes wee are not constrained to worshippinge and honour euerye priuate man of the Kings house, but in the honour wee doe vnto Kings, those which belong vnto them are secretly honored with them. So the

Chri-

Christians of that perfect age, did not wor-
shippe nor call vpon any thing vnder God, as
the Romanistes of our age doe, which worship
the blessed virgin, the Angelles *Michael* and
Gabriel, Saint *Iohn Baptist*, the Apostles and
Martyrs, their reliques, Sepulchers and Ima-
ges. So as it is most apparent that the Religion
planted at this present in the Ilandes of great
Brittaine is the true auncient Religion, and the
only worship of one God, incōmunicable to the
Creatures, the which hath continued during the
first periede of the three hundred yeares of Chri-
stianity. So as it is a meere slander what the ad-
uersaries of the trueth saye, that your Maiestye
hath banished the true auncient Christian Religi-
on out of your Realmes, to plant a newe Re-
ligion, pretended to bee begunne by *Martin*
Luther, *John Calvin*, and other great Person-
ages in the puriye of the true Christian Doc-
trine.

But contrarywise it is an immortall glorye
which shall increase in your raigne, and conti-
nue to posterity, seeing that your Maiesty is the
author of the restoring of the true Christian reli-
gion in your realmes, hauing restored it I saye to
that beauty and sincerity, as it was in oulde time
planted by *Lucius* your fore-runner, the first
Christian King of great *Brittayne*, who
D 4

became so affectionate and zealous of the advancement and propagation of the trueth, and so great an enemy to Idolatry and the worship of Creatures and visible formes, that of a King he became a Preacher (as some Histories say.) And as during the persecutiō of the Christians vnder *Dioclesian* and *Maxentius* which were the most bloudie of all, God vsed your Ilands and kingdomes as a refuge for the true Christians which fled from the saide persecutions; Euen so the same God hath made your most happie raigne to be a safe harbour for the Christians of our age, who haue been forced to abandon houses, goods, and inheritances, rather then to bow to the Romish worship.

God the protector of his true Church hath continued his admirable graces ouer your Ilands in the second Period of Christianisme, the which begun with the most happie Empire of *Constantinus Chlornus*: for during the last persecution, God rayled vp this wise and warlike Emperour in the westerne parts of Europe, in the which *England*, *Scotland*, and *Ireland*, are conteyned, where the saide Emperour tooke to wife *Hellen*, borne in your said realmes, who receiued into his protection all the Christians which fled from other prouinces to auoyde the cruell persecution which was made against them by his other associates in the Empire. **S***ince*, we must here obserue a notable pollicie of this wise Emperour, to trie the fidelitie of his
fer.

*Euseb. in
vita Con-
stan.*

seruants and ministers in the gouernment of his Empire, which will much auaille for the preservation of your royall estate. He did publish a sayned edict, commaunding all the subiects of his Empire to sacrifice to the false Gods, and whosoever should refuse so to doe, to departe out of his armics and Empire. This proclamation beeing made a great number of Christians, did sacrifice vnto the false Gods, to preserue their estates, dignities, and goods: but the true Christians desired rather to leaue all, then to serue them, wherevpon the Emperour discovered himselfe presently, and discharged all such as had worshiped these false Gods: saying, *How can they be faithfull vnto the Emperour, that are faithlesse vnto God?* And as for the true Christians which had left all, hee called them home and made them guardiens both of his person and estate, as *Eusebius* saith. I desire not your Maiestie should make such counterfeite proclamations, but that the same God which hath made you successor to *Constantius Chlorus*, will giue you the grace to make such an election of your subiects, as in your most important affaires you admit not any but such as are knowne to be well grounded in the true Christian religion. For euen as a modest woman ought not onely to be chaste, but free from all suspition, euen so those which are imployed in the affaires of true Christian Princes, (as your Maiestie is) should be

*Idem in
Constant.*

free from all suspicion of false religion. The said *Constantius* died at Yorke in England, after that hee had instituted *Constantine* the great his sonne, the which was an other especiall grace which God hath poured vpon your realmes. And euen as vnder King *Lucius*, It was the first part of the world, which did banish the Pagan Idolatrie, euen so God hath raised out of the same Iland, the said *Constantine* the great, who expelled the same Romish Idolatry out of all the other Prouinces of the habitable world, whereof your Maiestie hath a familiar example to imitate in this restorer of the Christian religion.

This great *Constantine* your predecessor and countreiman, in the beginning of his Empire, Hee studied what God he should choose, as the same *Eusebius* saith, that his Father had condemned the Error of Idolatrie, and at his life had worshiped one onely God, the protector & guardien of the Empire, the free giuer of all good.

Vpon this resolution he made choise of the true God to serue, beleeuing that the onely cause of Kings and Emperours felicitie, proceeded from him alone, as the same Authour saith. He worshiped the same God that is about all things. And in his ordinarie praiers, being alone he spake to God alone.

Whereby it appeareth that the religion which your Maiestie hath established in your realmes, is

conformable to that of your predeceffour *Constantine*, who worshiped (as I haue faide) but one onely God, the Creator of all things, and not the Crosse and Images of Iesus Christ. In his ordinarie praiers hee did not call vppon the blessed *Virgin*, *Saint Peter*, *Saint Paul*, nor the other Apostles and Martires, neyther haue we read that he did consecrate his Empire to *Saint Andrew* or *Saint George*, as some of your predeceffors in the time of Error and blindenesse. But did dedicate his house and familie to one King that is God onely. God was his onely patron, who recompensed him with all good things, and made him Lord and Conquerour ouer all other Princes. He commaunded all his armie to call vppon one God, as the giuer of victories, he appointed that in their praiers, they should lift vp their handes to heauen, and the eyes of their vnderstanding to the most high king of Heauen: Hee also taught them the forme of praying to God as followeth. Wee confesse thee to be the onely God, wee acknowledge thee to be the onely King, wee call vppon thee to aide vs (they did not inuoke the virgin *Marie*) by thee wee obtayne victorie ouer our enemies, wee giue thee thanks for the benefites wee receiue in this present life, hoping for future things by thy meanes: wee crye vnto thee with all humilistie that it would please thee to make our Emperour *Constantine* victorious, and preserue his Godly Children in long life and happie health.

Engeb. ibid.

They did not call vpon the Angelles *Michael* and *Gabriel* to giue them victory.

Hereby we see that it is a false and slaundrous thing, which the aduersaries of the trueth impute to your Maiesty to haue left the auncient profession of your predecessors, and to haue planted a new religion, begunne by *Martin Luther*, *John Calvin* and other most learned men, whom God hath stirred vp in our age to abolish the false Romish worshippe, as hath beene sufficiently prooued to your Maiesty in the discourses of the first periede of the first three hundred yeeres. And to shew that the onely worshippe of the Creatour, without mingling the adoration of the Creatures, continued vnto this second periede of three hundred yeeres in your Iland, I will content my selfe with the saying of *Sedulius Scotus Hibernensis*, who lyued in the fift age, in these wordes which hee hath drawne out of *Origen* which I haue before cited. It is a sinne of impietie to worshippe anye other but the Father Sonne and holye Ghost: Whereunto Saint *Augustine* speaks very fitly saying. Know that the Christians, (whereof there is a Church in your Towne) Worshippe not anye dead thing, neyther anye thing that hath beene made by God, but God onely is worshipped, who hath made and created all things.

*Sedulius in
cap. 1. epist
ad Rom.*

*Aug. epist.
45. ad Max
grammat.
rom. 3.*

Our aduersaries dare not affirme that the hoast
vedT a I in

in the Masse is one of the three persons of the Trinity, as we haue saide, which were a greater heresie then that of *Arrius*, who sayde that the Sonne of God was a Creature, hauing a beginning, beeing not the Sonne of God from all eternitie. All their Doctors teach that it is made and created by the pronounciation of the wordes of Iesus Christ, taking his beginning by the consecration; whereby we inferre that they are worshippers of visible formes, and therefore Idolaters in worshipping it, seeing it is no eternall creature, nor consubstantiall with God the Father: For *Athanasius*, *Theodoret*, *Cyrillus* and all the ancient Fathers, booth Greeke and Latine of the second periode of three hundred yeares of Christianity, teach, that if the Sonne of God had beene created or had had any beginning, that he had not beene worshipped; for *that the Creature dooth not worshippe the Creature, God onely is to be worshipped; if the Sonne had beene a creature he had not beene worshipped, God forbidde we should worshippe the Creature, this madnesse fittes best with the Pagans, and Arrians*. And in another place hee saithe, that the Christians worshippe not the body of Iesus Christ deuied from the deity. Neither when wee worshippe the worde (saith hee) doe we seperate the worde from the flesh, but knowing that the worde hath beene made flesh, acknowledge that which is in the

E 3

flesh,

*Athā. cont.
Arr. orat. 3
et epist. ad
Ephes.*

flesh, to bee God. And a little after speaking of the Leaper he saith. *Hee worshipped the Lord in his body, and did acknowledge him for God.* And the same *Athanasius* teacheth vs, that the bodye of our Lorde is not consubstantiall with the Father, and therefore not to bee worshipped alone: with greater reason the hoast, which cannot bee saide consubstantiall with the Father, is not to bee worshipped. For if the deirye of Iesus Christ had not beene consubstantiall with the Father, and without beginning as the Father is, it had not beene lawfull to worshippe him. And this *SIR* hath beene represented vnto you in the first periode, the which I repeate heere to shew the continuance of the worship of one onely God.

Grat. 3. pro.
pacc.

It is therefore manyfest that the Christians of this second periode ending in the fixe hundred yeare of Christianity, did beleene that it was a Pagan Idolatry to worshippe any Creature which had a beginning, restraining all adoration but to the Trinity alone, worshipping nothing vnderneath it, the which is comprehended by *Gregorys Nazianzene* in few words, where he saith that we must worshippe nothing aboue or beneath the Trinity. For saith hee, it is impossible to worshippe any thing aboue God; and to worshippe any thing vnderneath God is meere impietye. Let

vs adde heereunto what *Theodore* saith, (who liued in the first age) touching the adoration of the Sacrament of the Lordes supper, for that the Romans corrupting his writings, attribute vnto him the worship of the Symbols of the body & bloud of our Lord Iesus Christ, which he neuer dreamt of, for besides that which wee haue before alledged that hee condemned the *Arrians*, for that they worshipped the deity, which they sayde was created, Hee saith in the fifty five question vpon *Genesis*, that God did allowe to eate the flesh of beastes, to restraine the people from worshipping of them, foreseeing that men should fall into that blindness and superstition as they should worshippe beastes, as wee reade of the worshipping of the Golden Calfe like vnto the *Egyptians*; where *Theodore* concludes, that it is a meere madness to worshippe that which wee eate. So as according vnto *Theodore* the priests should bee madd to worshippe that which they eate. *Athanasius* against the *Arrians* teacheth, that the deity is not to be eaten, and yet the Romans maintaine that their hoast is God himselfe and they sinne that they eate that which is present in the hoast, which in effect is to make the deity edible.

Our Saniour before he left this world, would leaue vnto all men that should beleue in him a perpetual comemoration of his true incarnation

and passion, to the end this memoriall should bee, as it were a Simbole of the presence of his humane nature here on earth. He might as well after the manner of the Greekes and Romaines, haue left his portraite liuely drawne, to serue for a representation and commemoration vnto such as should beleue in him, yea they should make infinite numbers of pictures, like vnto the starres of heauen, to be in all assemblies of Christians, and to shewe that he had put on a bodie like vnto those pictures: but he who knewe the spirite of man commonly inclined to Idolatrie, would not leaue his representation in the figure of a man, to take from him all subiect of Idolatrie, but hee chose rather to institute the Simboles in the Elements of bread and wine, wherewith his humane nature was nourished, as ours is now, the which is nourished dayly, when there is no reason to worship them seeing we doe eate them, as Theodorēt saith, & yet the spirit of darkenes, hauing in the olde time induced men to eate the beasts, and then to worshippinge their Images, hath since found meanes to pull from the Church the firme breade in the Communion, bringing in a kinde of wafer, which cannot properly bee called breade, being so thinne, on the which are printed the Images of Iesus Christ, the which they haue since worshiped, whereas it was instituted onely to be eaten in remembrance that Iesus Christ had

Expositor
ordin. in
Rom.

Casand. in
Litur.

Honor. in
Gemma a-
nima.

had a humane bodie, nourished like vnto ours, to continue betwixt him and vs the communication of this incarnation, by the Elements wherewith we are all nourished.

- This onely adoration of one God, hauing continued the sixe first ages after our Sauour. *Gregorie* the first Bishoppe of Rome brought in the inuocation of deade men in the beginning of the seauenth age, with many other superstitions: yet did he neuer teach that we must worshippe the Images of Iesus Christ, as Christ himselfe, as *Thomas Aquinas* and other Romish Doctours do teach vs, neither did he teach that we should worshippe the consecrated Host as God, but contrariwise writing to *Serenus* Bishoppe of *Marseilles*, he commaundes him in expresse wordes, that he restraine the people from the worship of Images, and that the people should prostrate themselves with all humilitie in the worship of the onely Almightye and holy Trinitie: So as the Romish doctrine of the last ages, is directly contrarie to that of the first six ages after our Sauour.

And yet this Pope commaunded them to hold Images in their Churches, yet not to worshippe them, but to serue as a commemoration vnto the people of the Histories of the Bible onely, but to what end serued this? It was as much as if they should forbid one to be drunke who is naturally inclined thereunto, & yet command him to lodge

and passion, to the end this memoriall should bee,
 as it were a Simbole of the presence of his hu-
 maine nature here on earth. He might as well af-
 ter the manner of the Greekes and Romaines,
 haue left his portraite liuely drawne, to serue for a
 representation and commemoration vnto such as
 should beleeeue in him, yea they should make infi-
 nite numbers of pictures, like vnto the starres of
 heauen, to be in all assemblies of Christians, and
 to shewe that he had put on a bodie like vnto
 those pictures: but he who knewe the spirite of
 man commonly inclined to Idolatrie, would not
 leaue his representation in the figure of a man,
 to take from him all subiect of Idolatrie, but hee
 chose rather to institute the Simboles in the E-
 lements of bread and wine, wherewith his hu-
 maine nature was nourished, as ours is now, the
 which is nourished dayly, when there is no rea-
 son to worship them seeing we doe eate them, as
Theodore saith, & yet the spirit of darkenes, hauing
 in the olde time induced men to eate the beasts,
 and then to worshippinge their Images, hath since
 found meanes to pull from the Church the firme
 breade in the Communion, bringing in a kinde
 of waser, which cannot properly bee called breade,
 beeing so thinne, on the which are printed the
 Images of Iesus Christ, the which they haue
 since worshiped, wheras it was instituted onely
 to be eaten in remembrance that Iesus Christ
 had

*Expositor
ordin. in
Rom.*

*Casand in
Litur.*

*Honor. in
Gemma a-
mine.*

bus

4 H

had

had a humane bodie, nourished like vnto ours, to continue betwixt him and vs the communication of this incarnation, by the Elements wherewith we are all nourished.

This onely adoration of one God, hauing continued the sixe first ages after our Sauour. *Gregorie* the first Bishoppe of Rome brought in the inuocation of deade men in the beginning of the seauenth age, with many other superstitions: yet did he neuer teach that we must worshippe the Images of Iesus Christ, as Christ himselfe, as *Thomas Aquinas* and other Romish Doctors do teach vs, neither did he teach that we should worshippe the consecrated Host as God, but contrariwise writing to *Serenus* Bishoppe of *Marseilles*, he commaundes him in expresse wordes, that he restraine the people from the worship of Images, *and that the people should prostrate themselves with all humilitie in the worship of the onely Almighty and holy Trinitie:* So as the Romish doctrine of the last ages, is directly contrarie to that of the first six ages after our Sauour.

And yet this Pope commaunded them to hold Images in their Churches, yet not to worshippe them, but to serue as a commemoration vnto the people of the Histories of the Bible onely, but to what end serued this? It was as much as if they should forbid one to be drunke who is naturally inclined thereunto, & yet command him to lodge

in a Tauerne and to consort himselfe with drunkards, or like to him that should commaund a young man in the heate of his youth, given to licentiousnesse, to abstaine from it, and yet to lodge in a brothell house. Mans nature is as much or more inclined to Idolatrie, then to drunkennesse or luxurie: & therefore the deuine prouidence knowing this imperfection in man, would take from him all subiect of Idolatrie. *Theodore* *Serm. 7. de cur. Grec. affect.* saith, That the wicked spirit to deceiue ignorant men, inuented the Arte of painting, grauing, and other workemen to forge Images and pictures to serue for matter of Idolatrie: and that they haue not onely filled the Temple with Images, but also the market places, streetes, and publique places, yea euen rich mens houses: the which we see practised at this day in the Temples, markets, streets and houses of our aduersaries. *Arnobius* in the sixt booke against the Gentiles saith, that they tooke the same pretext for the vse of Images in their Churches. *To serue the ignorant and unruly people*, whom they made to worship them, giuing them venerable formes, to the end saith he, they should beleene there were some vertue in their brightnesse, which did not onely dazle their eyes, but stroke a terrour in their harts by the brightnesse of their resplendent light.

Wee are to obserue the speciall grace which God (continuing his worke) hath shewed to the
 Islands

Ilands of great Britaine, in the beginning of this
seauenth age : for *Gregorie* the first, hauing sent
Augustine the young, into the same Iland, to plant
many superstitions, with the inuocation of Saints,
neither he nor his doctrine were receiued, but the
miserie was, that soone after the death of *Gregorie*,
the worshipping of Images did so encrease, as it
was the cause of many troubles betwixt the West
and the East, as we shall shew hereafter.

In the seauenth, eight, and ninth ages, making
the third Period of Christianisme, the Hebrews,
Greeke, & Latine tongues were almost rooted out
in the Westerne parts of Europe, through the in-
undation of *Barbarians*, which did teare in peeces
the Romain Empire, with the true diuinity: wher-
by we obserue that euen as the true religion began
with the said Empire, and so encreased: euen so
the Empire decaying, the sinceritie of Christian
religion was almost abolished, and declined so by
their deuisions in the West, that Sathan working
the mystery of iniquitie in the harts of the Easterne
Bishoppes, made them to haue no respect to the
purity of antiquity, bringing in a new worship of
the Creatures, of the Crosse, and of the Images of
Iesus Christ, the Apostles and Martires, an Idola-
trie meere Pagan.

We reade in the actes of the second Councell
of *Nice*, printed both in Greeke & Latine in *Paris*,
that the said Councell did decree, that we must

esteeme the image of Iesus Christ, as Iesus Christ him selfe & that as the person of Iesus Christ is distinguished from that of the father in *hipostasis*, and vnited in substance: euen so his image should differ from him in substance and be vnited in person, the which is an intollerable blasphemy, and as great as the heresies of *Arius* and *Nestorius*: for that were to make a God of a materiall thing or made by hand, and to worshippinge it as God, as the Gentiles did worshippinge the workmanship of man.

At that same time God raised vp in the Island of great *Brittaine*, that venerable *Bede*, who taught the Hebrew, Caldee, Greeke, and Latine tongues, Diuinity and Philosophy, out of whose Schoole came *Iohannes Scotus*, and *Alcuinus*, who planted learning and the sciences in the Citty of Paris, & was afterwards spread ouer all *Europe*. This *Iohannes Scotus* was Schoolemaister to the Emperor *Charlemagne*, who withstood the idolatry of the Eastern Churches, causing the second counsell of *Nice* to be declared hereticall and abesine, by that of *Frankfort* as we reade in *Ado viennensis*. The same Emperor became so learned, as he writ a booke against the Pagan worship of images, the which is found among the learned.

Out of the same schoole came one after another *Rhabanus Maurus* a Scottishman, as many writers doo testifie, *Claudius Taurinensis* & *Bertram* a priest, with

Ado in
Chro.

with other lights of the Church in the third period of Christianity, which are the seventh, eighth and ninth ages, which have fought against idolatry and the grosse errors of the sacrament, as we shall hereafter shew.

The fourth period of Christianisme, which contains the tenth, eleventh, and twelfth ages, was so destitute of men adorned with true piety & learning, as the seedes of the Idolatry of former ages, came to the accomplishment of the abomination of dissolution, at which time *Berengarius Archdeacon of Angers* with his disciples, and *Peter de Valdo*, with the Schooles begun by him, about the same periode, resisted the Romish idolatry planted in all the West.

We will likewise observe an especial grace, which God poured vpon your lands & realmes, during these ages of ignorance & idolatry, for eue as the great men of the former periode disciples to the English *Beda* who maintained the onely worship of God went out of the Island: even so God during this fourth periode, preserved the same realmes, & defended them against the tyranny of Rome, for *Peter of Chigny* writing to *Bernard*, saith, that the *Scotishmen* in his time did celebrate, their Easter after the Greeke manner, which is a testimony they were not yet subiect to the church of Rome, which held the heretickes that followed the ceremonies of the Greekes, who in the

time of the said *Bernard* had their *Lyturgie* and service of the Church, as they haue at this day, which is a communion like vnto that of the reformed Church of these times: neither did the Greeke Church euer allow of that heathenish worshippe of the Sacrament of the Lordes supper as in the Romish Church, which caused *Marcus Ephesi- us* (who was Orator for the Greekes at the counsell of *Florence* in a sermon printed at *Paris* in *Greeke* and *Latine*, at the end of the volume of *Lyturgies*) to confute the Masse of the *Latines*, as directly contrary to the institution of Iesus Christ.

So as the *Scottishmen* who maintained the ceremonies of the Greeke Churches, had not yet receiued the new Romish Masse, nor the heathen adoration of the host, whereby we see that the people of your realmes were the first that made publike profession of Christ, and abolished Gentilisme, during the cruell persecutions of Romish Emperours, and when as the tyranny of the Bishops of Rome, brought into the Church about 400. yeares since the worship of the host, as God the Creator, the same British peopl were also the last of the West part of *Europe*, which receiued the abominable worship of things created in- steede of the Creator.

This heathenish worship began vnder Pope *Honorius* 3. about the yeare 1225. who commanded

ded all Priestes and Curats to teach the people to kneele at the Eleuation of the hoast in the Masse, or when it should be carried to sicke persons; yet this idolatry was not long after receiued in the Churches of *Germanie* and *France*. For *Rasse de Rino* printed a booke at Rome. *de Can. obser. propos.* 22. witnessing that *Nicholas*. 3. about the yeare 1277. tooke the olde missalles out of all Churches of Rome bringing in a new forme of Masse inuented by the Fryers minors, or *Franciscans*: *At this day* (saith hee) *all the bookes at Rome are new after the manner of Saint Francis*, and meaning to discribe the forme of Masse obserued in those dayes in *Germany*, *France* & other nations, hee saith. Leauing the manner of the Fryers minors, *let vs follow the holy Canons, the ancient Scriptures, and the generall customes of places, and in doubtfull things the most auncient bookes*. And in the twenty three proposition he describes particularly all the ceremonies of the Masse, as it was vsed in his time, who liued in the beginning of the foreteenth age of Christianisme, at what time it is found that the coniuction of the Breade and Wine was obserued according to the institution of our Sauour, and that both the Priest and people did eate and drinke together standing, without adoration or inuocation of the Sacramentes: and in the ende of the saide proposition hee saith. *It is sacriledge*

to use bread onely dipp't in wine in the Sacrament of the Communion. So as there was no difference betwixt the Communion of the reformed Church, and the Communion of the Masse in those daies, except the signe of the Crosse, and some other ceremonies, vestaments and incense. The Masse therfore of our age, is a new fiction of Cordeliers or Franciscan Friars, & the worship of a pretended God, and the priuation of the cup is a plaine sacriledge: for if they abuse to vse bread steapt in wine instead of following the full institutio of our Saviour, was (as they said *Rodolphus de Rino* writeth) condemned as sacriledge, with greater reason, is it a more horrible sacriledge to haue quite taken away the vse of the wine from the people. The Romish Church of our age, cannot bee called the true Church, seeing they haue no Communion of the Cuppe, and are fallen from the true Priestthoode: as the *Arrians* and *Nestorians* by their errours lost the outward markes of Priestthoode.

During the fift Period of the ages of Christia-
nisme, which contains the thirteenth, fourteenth,
and fifteenth ages, the Westerne Church was de-
uided into two parts: for in the time of *Bernard*,
Peter de Valdo, a rich Bourgesse of *Lions*, hauing
beene instructed in the onely worshippe of God
by the reading of the holy Scriptures, had the Ro-
mish Idolatrie in such horror, as he sold all his
goods, and caused the Bible and many writings of
the

the auncient fathers to be translated into French, he made assemblies at *Lions*, and appointed pensions for religious learned men to set vp Schooles of diuinitie, who beeing since persecuted by the Popes and their adherents, the said Schooles were dispersed ouer all France, and a good part of Spaine, Germanie, and Bohemia, who haue euer since maintained the same articles of the faith, which are professed at this day in the Churches of your realmes, whereof some were called *Albigens*, and others *Taborites*, which haue flourished and raigned vnto this day; notwithstanding all the persecutions, fires, flames, and cruell torments vsed against them by the supporters and fauourers of Rome.

Out of this Schoole also came *John Hus*, and *Jerome of Prague*, *Wicliffe* an Englishman, *Paul Cru* a Scottish man; who maintained the true and onely worshippe of one onely God, and other articles of the faith, confessed by the reformed Churches of Europe, the which is seene by the articles recited by *Aeneas Silvius*, (beeing since Pope) which shewes a notable correspondencie betwixt the first Period of Christianisme and the first: for euen as in the first three hundred yeeres the true Christians who worshipped one onely God, without mingling the adoration of Creatures had beene persecuted by Pagan Rome, euen so the worshippers of this true adoration haue

Aeneas Silvius in Hist. Boem.

abidw

G

beene

beene cruelly persecuted during the three hundred yeres of the first Period, by Roome disguised with a Christian maske.

There is an other admirable correspondencie betwixt these and the second Period, for euen as in the end of the first Period, the God of armies did raise vp that great *Constantine* to plant his Church by force throughout all the Romaine Empire, beeing then Pagan, abolishing Idolatrie in the worship of men, of Images, and of visible and material formes: euen so after the end of this first Period, God suffered the restoring of the said true auncient & Christian religion to be done by armes. We read in the Bohemian Historie of the said *Aeneas Silvius*, that *Zisca* a great Captaine assbled in the yeere 1501. a mightie armie, beating downe all Idols and Images, abolishing the new Masse, or the worshiping of the Host. Soone after many Princes did rise, and many faithfull learned men by whose ministrie and valour, the purenesse of the preaching of the Gospell was restored in the sinceritie of Christian truth, as it was at the comming of *Constantine* in the West of Europe.

I may therefore iustly say, that among all the Princes which haue laboured for the restoring and reformation of the auncient Church, your predeceffours King *Edward*, and Queene *Elizabeth*, (of happie memories) haue beene the first
which

which haue built vpon this foundation after *Constantine*, (although long after) and now (*SIR*) these blessed soules behould from heauen the full perfection of their worke which must be finished by you, whom they haue left the successour and heire of their most royall enterprises.

Your Maiestie hath a familiar example in the life of the disceased Queene, (of happie memorie) who hath bene a true mother vnto you: In whose gouernment we haue seene as in a looking glasse, that God hath accompanied her with an admirable and extraordinarie prosperitie, foelicitie, and happie successe in all her affaires: for hee hath drawne her from a prison to a kingdome, he hath made her to raigne fortie and fve yeeres in great peace and tranquillitie, hauing discomered aboue twentie enterprises readie to bee put in execution against her life and state: hee indued her with all kindes of perfections and vertues, as prudence, modestie, and wisdome in all her actions, beautified with a liuely and sound iudgement farre exceeding her sex. And for a fulnesse of happinesse, the same God did prolong her daies vnto threescore and ten yeares, in the which she was alwayes victorious ouer her enemies, both home-bred and strangers. What is then the cause (*SIR*) I will attribute it wholly vnto God, and to the puritie of his Gospell, and to Christian religion the which she hath established

blished in her kingdoms, whereof this most Christian and generous Princeesse made a sincere profession all her life. Having therefore in this peaceable and Christianlike manner yeelded vp her blessed soule to her benefactor and Creatour the great God immortall, she left those realmes abounding in all riches, in great peace and admirable vniou and concord. And moreouer to seale vp her forepassed life and death with a greater benefite, for the loue she bare vnto her subiectes which is a great prooofe of the blessing of God, we haue scene the wisdom she vsed euen at the last gaspe, hauing so profitably and so effectually perswaded her subiects to imbrace & acknowledge your Maiesty whom she knew to be the true lawfull & yndoubted heire and successor of her goodly & flourishing Realmes of *England*, and *Ireland*, by right of consanguinity and lawfull succession. Who dooth not see the assistance of God in all this action? In that he would haue your Maiesty established in this most high degree of honour, not for any other respect, but that in reigning happily and in peace, you should finish the full deliuerie and restoring of *Israel*, and of the Churches of your realmes: and to continue the pure preaching of the Gospel, so happily begun by her Maiesty (of blessed and happy memory) against the Idolatry of Rome. I doubt not (Sir) but ^{they} ~~Sathan~~ and his supporters will herein imploy their stratagems

gems to counsell your Maieſty; & to induce you
 to ioyne with that great whore of *Babilon*, a whore
 which makes the kings & princes of the earth drinke
 with the cup of her ſpiritual fornication. But I aſſure
 my ſelfe that your Maieſty (like vnto wary & nice
Uliſſes) will ſtop your eares againſt al her charmes,
 enchantments and allurements continuing inuiol-
 able, conſtant and reſolute in your royall vertues,
 the which God hath bountifully planted in you;
 to maintaine and preſerue his Church and Sacra-
 ments (to his honor and glory) in their purity; a-
 gainſt the poiſons & Romiſh inuentions of men.
 Moſt humbly beſeeching your Maieſty to remem-
 ber that the * Popes pretend to be the true kings
 of *England* and *Ireland* houlding the *Kinges* of
 the ſaid kingdoms for their vaffals and tributaries;
 who now vnder colour to free you from their ſaid
 pretenſions, would draw you vnto them, and im-
 poſe vpon you a moſt heauy and ſeruile yoake. If
 your Maieſty ſhould forget your ſelfe as to
 cleaue vnto them, who knoweth not that their
 ſucceſſors are accuſtomed to diſanull the decedes
 and promiſes of their predeceſſors, and which is
 more to hould no faith with heretickes as they
 call you? But (*S. x. i.*) this is nothing in reſpect of
 the hard ſlavery of ſoules, whom they torture
 with their cenſures and excommunications. So
 as you ſhall no ſooner ſubiect your ſelfe vnto their
 lawes, but vpon the ſiſt diſlike, they will abſolue

* *Matth.*
Paris in
Hiſt. Angl.
ſub. Henric.
3. pa. 660.
Mat. vveſt-
mon in Flo-
rib. hiſt. ſub.
an. 1216.

and free your subiects from their oath of obedience due vnto their true and lawfull King, they will depose you at their pleasures, and giue your crownes to whom they like, wherof we haue too many late examples. But when they shall see your Maiesty to oppose constantly against their tyranny, they will not dare to attempt against you nor your realmes. And moreouer is not your Maiesty at this present protector of the Church of all your realmes? yea the greatest of the Soueraigne kings which professe the purenes of the Gospell? shall not these lawfull titles of honour be sufficient to diuert your Maiesty from following the counsell of such Sirens of state? They would gladly perswade you to acknowledge this furious beast, who seekes but to deuour good Kings, & to chalenge to himselfe all power (as he saith) in heaven, earth and hell. An essentiall marke that he is the man of iniquity (mentioned in the Scriptures) which hath raised himselfe aboue all nations, and aboue all religion. If this monster held you at his deuotion, (the which I with all your good subiects thinke to be impossible, how great a leuiathan soeuer he be) doubt not (SIR) but he would make you the most vile and most abiect of all his liferentants, treading you more proudly vnder his feete, then euet he did the good Emperour *Barbarosse*. And then let your Maiesty consider in what misery, calamity and desolation of desolations both you my

Lord the Prince (whom you loue deerely) and all your subiects who pray for you hourelly, should be reduced in these your flourishing realmes.

The Almighty God which gouerneth & disposeth of Monarchies according to his will, which giueth victories in battailes, who is the spring and fountaine of all wisedome and knowledge, giue your Maiesty a raigne like vnto the Queene of blessed & happy memory. Increase your Maiesty in wisedome and knowledge, and in true piety and purenesse of his seruice: giue you victory ouer all them that shall attempt against you or your estate; and finish the worke in you begun for the restoring of the true Church, banishing out of your Ilands and realmes, all tyranny, heresie and Romish Idolatry. And for a happy ende, the same eternall God giue you a full and perfect inioying of the Crowne of glory in the happinesse of eternall life through his sonne Iesus Christ our Lorde.

FINIS.